



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

VERMONT ANNUAL CONFERENCE.

The Vermont Annual Conference of the Methodist Protestant Church met at Bridport, the 14th day of Feb. 1833—Conference opened by reading a portion of scripture and prayer.

Members of the Conference.

Ministers—Justus Byington, President. Luther Chamberlin,* Chandler Walker, Geo. Smith, Josiah Jones, and Daniel Ireland, Elders. Daniel C. Vaughan and William Gonne, Elders elect.

Ziba Boynton, John Croker, Alex'r. Thompson, Roswell Bourn,* and Joseph Kimball,* Deacons.

Delegates—Eli Smith, Leonard Bennet, Horace Newton,* David Clemons, Joseph Wetmore, Solomon Mason, Joseph Remington, Jr. Leonard Clap, Heman Green, Benjamin F. Warner, Thaddeus Bullock, David Webster,* and Osgood Peasley.*

Those marked thus (*) were not in attendance.

Chandler Walker was elected Secretary, and John Croker Assistant Secretary.

Report of the Committee appointed by the New York and Lower Canada Conference to take into consideration the petition of our brethren in Canada to be set off to the Vermont District, that in their opinion, their petition ought to be granted; and that all east of the west shores of Lake Champlain and St. Johns River be set off to the Vermont Conference. The above report was duly received and adopted by this Conference. Signed by order and in behalf of the New York and Lower Canada Conference.

NATHANIEL GAGE, President.

THOMAS STERRICKER, Secretary.

February 9, 1833.

On motion, Resolved, That all the region of country above named, (the New York and Lower Canada Conference having consented thereto) be, and hereby is annexed to the Vermont Conference.

The following persons were elected to Deacons orders, and were ordained: Heman Green, Ethan Larnard and Albert H. Otis. Reuben Buttolph and John Packard, were elected to Deacons orders.

The following persons were elected to Elders orders—Thaddeus Bullock and Alex'r. Thompson, and were ordained. Daniel C. Vaughan and William Gonne, Elders elect, were ordained.

Numbers in Society and Unstationed Preachers.

Stanbridge Circuit 37.

Bolton Circuit 196.

Stanstead Circuit — Thaddeus Bullock.

St. Albans Circuit 40—Thos. Goodhue, Benjamin F. Warner, David Goodhue and Heman Green.

Grandish Circuit no return—Wm. Wait.

Onion River Circuit 49—Joel Harris and Doane Cook.

Shelburn Circuit 206—David Ferris, Ethan Larnard, Thos. Carpenter, Albert H. Otis, and Daniel Gow.

Granville Circuit 96.

Schaughticoke Circuit 3.

Justus Byington was elected President.

Appointments of the Preachers.

Stanbridge Circuit—Richard Gage, Superintendent; Reuben Buttolph, Assistant.

Bolton Circuit—Alexander Thompson, Superintendent; Marshal Britton, Assistant.

Stanstead Circuit—Roswell Bowen, Superintendent.

St. Albans Circuit—John Croker, Supperintendent, another to be supplied.

Grandish Circuit—Thomas Sutcliff, Superintendent.

Onion River Circuit—Daniel C. Vaughan, Superintendent.

Shelburn Circuit—Ziba Byington, Superintendent; W. Gonne, Assistant.

Granville Circuit—Josiah Jones, Superintendent; another to be supplied.

Granville Station—Chandler Walker.

Schaughticoke Circuit—Daniel Ireland, Superintendent.

Luther Chamberlin and George Smith, Conference Missionaries.

Resolved, That our next Annual Conference be held on the last Thursday in January next.

A true copy of the Minutes, Test,

CHANDLER WALKER, Secretary.

For the Methodist Protestant.

NEW YORK.

Monticello, Sullivan Co. Feb. 10, 1833.

Dear Brother,—This place had been destitute of Methodist Protestant preaching until about a year since, when I invited brother Timberman to come and preach to us. We had a Camp-meeting the last of August, which proved a highly interesting occasion. A number obtained the pearl of great price while the believers rejoiced in hope of the glory of God. In September, we formed a small society which has increased to upwards of twenty members. Bro. Thomas preached for us in December last with much effect, and we have good reason to believe that the fruits thereof will be to the praise of the grace of God even in eternity.

Yours, &c. N—C—.

For the Methodist Protestant.

GEORGIA.

Milledgeville, March 4, 1833.

Dear Brother,—I am very much pleased with the encouraging prospects of our church in various sections of our country, and especially the late excursion made by Bro. Forrest, and the success of bro. Jackson in Halifax, N. S. Although we have to face the wind and tide, we stem the torrent, and Heaven seems to be on our side. The great I AM, opened the Red Sea in ancient times, and let the oppressed pass on,

and now opens our way in the frigid regions of the North. The number of our good writers increase too, which demonstrates that we enlist talents as well as piety and numbers.

Yours, &c. R. BLOUNT.

For the Methodist Protestant.

ALEXANDRIA, D. C.

February 21, 1833.

Dear Brother Henkle,—The Discipline of the Methodist Protestant Church makes it the duty of the Superintendent "to report quarterly, when practicable to the President, the state of his Station." A variety of circumstances, over which I have had no control, has hitherto prevented me from rendering that account of our affairs which I deemed desirable. But as this conference year is rapidly drawing to a close, I have now concluded to address you through the columns of our paper, and thus communicate through this medium to our brethren afar, "what the Lord hath done for us." Soon after I entered upon the duties of the station, I found myself in the bosom of a friendly few, whose many marks of confidence and earnest prayers to God for his blessing upon the gospel, encouraged my soul, to look for a gracious revival of his work. Nothing, however, very special occurred until the first Friday in June, the day appointed by the Conference for fasting and prayer. On this day many of our brethren and sisters felt that the "Lord was good indeed." It was a day of deep humiliation, and fervent prayer; and the sensible manifestation of the divine presence was so convincing, that we were all constrained to cry out "surely the Lord is in his holy temple; let us magnify his holy name together." Our meeting continued interesting throughout the month, but with the exception of one female, I do not recollect any instance of conversion. On the 4th of July, a day memorable in the history of our country, and now rendered memorable to our church in Alexandria by reason of the display of divine grace, we held a special meeting for worship,—that was a day of great power,—the divine power came down upon us in such a manner as to strike with deep conviction the hardened sinner, while our brethren and sisters stood in solemn awe, almost disposed to doubt the reality of what they saw before them. Many approached the altar. After this day our meetings were continued throughout the week (every evening, Saturday excepted) for two months, during which time upwards of one hundred persons gave encouraging evidence of a change of heart. Here permit me to remark, that in this revival we had abundant reason to believe that holding a prayer meeting every night in the week, is not "one of the most effectual means of curtailing a revival." Perhaps this course would not be advisable in all cases, but where scores are seeking religion, is it not our duty to furnish all the facilities in our power? This course has been owned by the Lord in this place. Some of the

details of this gracious work you have probably seen in the "Protestant" of last summer.

You are ready to ask, "Do the converts of this revival remain decided in their piety? This question is natural enough, when we consider that on occasions of great religious excitement, many persons are apt to be gathered into the church as its fruits, who, depending upon good purposes and desire, stop short of attaining that change of heart which is necessary, and therefore some fall off into the world. We could not reasonably expect to be exempt from cases of this kind; but the number of such is comparatively few. For the greater portion of those who joined the church have remained, so far as we have means of judging, firm and decided christians; and many of them being young men of talent and character, give promising indications of future usefulness. May the Lord prosper them!

Though we have during the winter had nothing remarkable in the way of religious excitement, yet our meetings have been, and still are, exceedingly interesting, and oftentimes marked with the cry of penitent mourners. Our congregations are usually good, very good, and frequently so crowded as to render it difficult to accommodate all with seats. Deep seriousness and solemn attention to the gospel, mark all our public assemblies.

I have just examined our church register in order to ascertain our increase up to this date. I find that we have received since the 13th of last May, *one hundred and thirty-six* whites, and *eighteen* colored persons into society, making in all *one hundred and fifty-four*. For death, withdrawal, removal, and discontinuance as probationers, I subtract thirty-one, which leaves as the increase in this station, *one hundred and twenty-three*.

When I review the history of the past year in relation to the charge over which I have been called to superintend, I feel myself constrained to say, that the Lord has multiplied his goodness unto us indeed. I came to the station with much trembling, not to say painful apprehension: but the Lord has overruled all for good. How appropriate is the Psalmist's declaration to peculiar states of mind: "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for thou shalt yet praise him for the help of his countenance." Would that we were all as devoted to God as we ought to be, for then we should be more happy and useful, and better prepared to promote among men the interests of the Redeemer's kingdom.

And now, my dear sir, suffer me to conclude by praying Almighty God to preserve your health and life for future usefulness, and assuring you that I am yours most sincerely,

LEVI R. REESE.

Super't. of Alexandria Station, D. C.

To the Rev. ELI HENKLE,

Pres't. of Md. An. Conference.

P. S. We have organized during the past year, a flourishing Sabbath School;—It consists of something like 160 scholars, some of them already evidence the value of these belied institutions.

Our brethren have just accomplished the purchase of a lot of ground, consisting of two acres, and intend to appropriate it as a burial ground. Arrangements are now making for fencing it in: they will likewise accomplish a partial reduction of the debt on the Meeting House before

Conference, and indulge the hope that their present arrangement will enable them in another year to liquidate the whole. L. R. R.

Extracts from the Methodist Correspondent.

NICHOLAS HAGER, writes from Waynesburg, Pa. Feb. 19: "We have had a refreshing time here since New-Year's day. The Lord has poured out his Spirit upon us in a copious manner. Since then, 48 have been added to the church in this place, most of whom give evidence that they have been converted from the error of their way; and the good work is still progressing;—there were some conversions on last Sabbath evening. Many of our best citizens have turned in with us. Glory to the Most High for what he is doing for us!"

RUFUS RICHARDSON, Superintendent of Mt. Pleasant Circuit, Ohio, writes, Feb. 15: "On Saturday our second quarterly-meeting commenced at the Feed Spring meeting house, which belongs to the Presbyterian brethren, who kindly favored us with the use of it for our meeting; and their minister preached for us on Sabbath at 11 o'clock. I hope he may see the fruit of his labor in heaven. Owing to the excessive badness of the roads, there were not as many ministers or members as were expected in attendance. Two unstationed ministers were all of our own order that were present. We continued our meetings up till Tuesday night, and they increased in interest until the end. Tuesday after preaching we had a love-feast. There were present Episcopal Methodists, United Brethren, Protestant Methodists, and others, and never have I witnessed a scene on earth that more resembled heaven. We united in the spirit of the Apostles, when they were 'all of one heart and of one mind.'—We received into the church, in all, at this meeting, 63 persons; which makes 75 since I wrote to you, and 155 since conference. Many of these, I have reason to believe, have obtained an interest in the redemption that is in Christ Jesus; many more are awakened to serious inquiry. The hearts of the brethren on this circuit, in general are engaged in the work; they seem resolved to hold up the hands of the watchman on the walls of Zion; they have adopted the plan recommended by the last annual conference for the support of the ministry, and are inclined to pay that attention to his temporal wants, which always secures the affections of the minister, and tends to that mutual confidence which is essentially necessary to success.—Our unstationed ministers are much engaged, and it is said by the people, they preach with more zeal and liberty now than when they belonged to the old church."

WM. COLLEDGE, writes from connellsville, Pa. Feb. 19:—"I am happy to inform you that our prospects on this circuit are improving; the Sun of righteousness is beginning to diffuse upon us his cheering beams. We have retained the number we found on the circuit, and have added 30 on probation; we have organized two new societies, and three more are waiting to be organized as soon as we can reach them. Our new materials, of which this circuit is mostly composed, are training up in the discipline of the gospel; and there is a general increase of piety. We have a move, and state of good feeling round the circuit.—The Lord is with us whereof we are glad."

W. HUGHEY, Superintendent of Cincinnati circuit, writes from Felicity, Clermont, Ohio,

Feb. 16:—"We have received into church fellowship 20 persons, since conference. We held a quarterly meeting, commencing the 12th ult. Brothers Evans and Goldsberry were with us, and both labored with acceptance, with the people. Six united with us on the occasion, and nine since."

RULES FOR CONVERSATION.

Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of heaven and earth, is present; and that in such a situation a solemn awe becomes you.

Never speak of your enemies except in love, for their good, and the honor of God.

Do not speak much. When it is necessary to say any thing, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness, and deliberation.

Do not make the things of this world a subject of conversation, except when God may be honored, or good done to your neighbour thereby.

Avoid all severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honors God in his heart, will not dishonor Him with his lips.

Be cautious in narrating any thing, that you adhere strictly to the truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

Trifling jests and anecdotes do not become a Christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

Never change the conversation from a profitable subject. Much is to be learnt, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well, beforehand, to think of your own defects, that you may reprove with meekness, and with love.

Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful, and joyful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God, why should they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

Cultivate a talent for directing conversation to a proper channel.

Never think more highly of yourself, than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

Love is humble, and secures the respect and friendship of others; but a haughty man is disagreeable to all.

Remain not a moment in society, when your only object is, that you may thus pass time away.—*Memoirs of Francke.*

DIVINITY.

For the Methodist Protestant
ON UNIVERSALISM.

Universalists are those who suppose that, as Christ died for all, so, before He shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death in their restoration to holiness and happiness. They teach that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, founded upon mercy; and that it is a means of humbling, subduing, and finally reconciling the sinner to God. They suppose that the words eternal, everlasting, &c. as they sometimes apply to the things which have ended, so they cannot apply to endless misery. They say this doctrine is most consonant to the perfections of the Deity, and most worthy of the character of Christ. The arguments used by them are, 1st. Christ died not for a select number of men only, but for mankind universally; for say they the scriptures are full on this point. 1 Thes. 5, 10, Who died for us. 1 Cor. 15, 3, For I delivered unto you first of all, how that Christ died for our sins according to the scriptures. Rom. 5, 6, For when we were without strength in due time Christ died for the ungodly. Pet. 3, 18. For Christ also hath suffered for sins the just for the unjust, that we might be brought to God. John 1, 29. Behold the Lamb of God that taketh away the sin of the world. John 3, 16, 17. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life—for God sent not his Son into the world to condemn the world, but that the world through him might be saved. 1 John, 2, 2. If any man sin we have an advocate with the Father Jesus Christ, the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Heb. 2, 9. But we see Jesus who was made a little lower than the angels, for the sufferings of death, crowned with glory and honor that he by the grace of God, should taste death for every man. 2 Cor.

That, as by the offense of one, judgment came upon all men unto condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life.—Rom. 8, 19, 24. For the creation was made subject to vanity, not willingly,—but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God—for we know that the whole creation groaneth and travaileth in pain together until now, and not only they but ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Col. 1, 19, 20. For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. For an explanation see the 18th verse, And he is the head of the body of the church, who is the beginning, the first, born from the dead; that in all things he might have the preeminence, verse 21. And you that were sometime alienated, and sinners in your minds by wicked works, yet now hath he reconciled. Eph. 4, 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. This proves no more than the omnipresence of Christ,

see Psalms 139, 9, 10. Whither shall I go from thy presence, &c. Eph. 1, 9, 10. Having made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself,—that in the dispensation of the fulness of time, he might gather in one, all things in Christ, both which are in heaven, and which are on earth, even in him. The saints and faithful in Christ Jesus are written to, and spoken of, see verse 1. The mystery of God's will is the gospel, which he has purposed in himself, these Ephesians were predestinated and chosen, according to the gospel—this is the council of the Lord's will, by or according to which he worketh all things, see 3d chap. verse 4. Whereby, when ye read ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets, by the spirit. That the Gentiles should be fellow heirs and of the same body, and partakers of his promises in Christ, by the gospel. God's purpose council or will as revealed in the gospel, in relation to the salvation either of the Jews or Gentiles, is expressed chap. 1, verse 12, 13. That we should be to the praise of his glory, who first trusted in him. In whom also after that ye believed, ye were sealed with that holy spirit of promise also, 2 chap. 8 verse. By grace are ye saved through faith, &c.

Therefore, this portion of scripture, supposed to prove that God purposed the final salvation of all men, proves no more than that God the Father did intend in Jesus Christ, to gather in one body or church, all in heaven and earth, according to the terms of his gospel, or in other words such as first believe or trust in Christ, 1 Tim. 2, 4. Who will have all men to be saved and to come to the knowledge of the truth. This proves nothing more than that God wills the salvation of all men according to the terms of his gospel. Do. 4, 10. For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the saviour of all men, especially of those that believe. In this passage God is declared to be the saviour of all men, he sustains this office in relation to all men, he has delivered all men from that dreadful dilemma into which the original transgression had thrown them, delivered them from the full execution of the penalty of that law, which was violated and has also delivered us all from many temporal evils and dangers. But he is especially and finally the saviour of none but such as believe in and obey him, see Heb. 7, 25. Wherefore he is able to save them, &c. Do. 5, 9. And being made perfect, he became the author of eternal salvation unto all that obey him.

Argument 3. As a means for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. 1 John, 3, 8. For this purpose the Son of God was manifested that he might destroy the works of the Devil.—This proves nothing more than that Christ was manifested to destroy sin, and its consequences according to the plan of his gospel plainly stated in the 1st chap. 9 verse. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. John 1, 29. Behold the Lamb of God, that taketh away the sin of the world. This can prove no more than that Christ has taken away or expiated the original sin. Math. 1, 21. For he shall save his people from their sins. St. Paul sayeth, Rom. 8, 9. Now, if any man have not the spirit of Christ he is none of his. But the natural man receiveth not the things of the spirit of God, for they

are foolishness to him, neither can he know them, because they are spiritually discerned, see 1 Cor. 2, 14. Therefore the natural man or sinners are not the people of God, and hence Christ delivers only penitent believers from their sins. Psalms. 8, 5, 6. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor, thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet. The 3d and 4th verse determines the application and meaning of these verses, they show that they apply to man, and that it is man who had the dominion over the works of the Lord's hands on the earth; but did they refer to Christ, they would prove no more than his sovereignty. Heb. 2, 6, 9. But one in a certain place testified, saying, what is man that thou art mindful of him! Thou madest him a little lower than the angels, thou crownest him with glory and honor, and didst set him over the works of thine hands, thou hast put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. The 9th verse which begins with the disjunctive, but implying opposition in sense, clearly shows that it is man, and not Christ, who is referred to in the above verses Isaiah 45, 23, 24. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear, surely shall one say, in the Lord have I righteousness and strength, even to him shall men come; and all that are incensed against him, shall be ashamed. Phil. 2, 9, 11. Wherefore, God hath highly exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus is Christ, is Lord, to the glory of God the Father. Rev. 5, 18. And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

The quotation from Isaiah, which saith unto me, every knee shall bow, and every tongue shall swear, proves a subjection unto Christ; but it does not prove a willing or an obedient subjection. It is strenuously maintained by those who oppose the doctrines of the unconditional and final salvation of all men that Christ will reduce even the incorrigible and finally impenitent, to a state of subjection. His power will cause them to bow, when he shall fall on them, see Math. 21, 44. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder; likewise the light of eternity will constrain them to swear, i. e. to bear testimony to the equity and justness of their punishment. The quotation from the epistle to the Phillipians, does not say that every knee in heaven, in the earth and under the earth, shall bow, and that every tongue shall confess; but it says, that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. It shows 1st. that Christ is so great that he is worthy to be praised by all intelligences, 2d. That all moral intelligences are under obligation to honor and praise him. The quotation from Rev. which asserts that every creature in heaven, and on the earth, and under the earth, and such as are in the seas, and all that are in them, heard I saying, blessing,

and honor, and glory, and praise, be unto him that sitteth on the throne, and unto the Lamb, implies nothing more than that the creation and preservation of the universe bespeak the glory, honor, power, and praise of God. But if this passage proves more, if it proves the final salvation of all and every creature in heaven, in earth, under the earth, and all that are in the seas, then it proves more than the Universalists themselves would be willing to admit. It proves the final salvation not only of all men, but of the whole brutal creation, and even of the devils. Isah. 25, 6, 8. And in this mountain shall the Lord of hosts make unto all people, a feast of fat things, a feast of wines, on the lees of fat things, full of marrow, of wines well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. The whole of this quotation is a prediction consisting of three parts, 1st. a great feast which should be made for or unto all people, those blessings and privileges, which have been purchased by our Lord Jesus Christ, which are freely offered to all men on reasonable terms, repentance towards God, and faith in our Lord Jesus Christ, see Acts 20, 21. 2d. The face of the covering cast, which probably means or represents the enmity which existed between the Jews and Gentiles, this Christ has taken away or slain, see Eph. 2, 14. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, &c. This feast is now exhibited in the gospel, to which all are invited both Jews and Gentiles, see Luke 14, 17. Then said he unto them, a certain man made a great supper, and bade many; and sent his servant at supper-time, to say to them that were bidden, come, for all things are ready. And they all with one consent began to make excuse, so that servant came and showed his Lord these things. Then the master of the house being angry, said to his servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, Lord it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled, for I say unto you, that none of those men that were bidden shall taste of my supper. 3d. To such as come to and partake of this feast, Christ will cause death in the end to be swallowed up in victory, he will take away the reproach of his people and wipe the tears from all their faces. This great feast which St. Luke speaks of as a great supper, St. Mark speaks of as a wedding which a certain King made for his son, who sent out his servants to call them that were bidden to the wedding, but they would not come. And when they were informed by other servants, which were sent to them, that all things were ready they made light of it, and the remnant took the servants and intreated them spitefully and slew them. But when the King heard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burned up their city. Then said he to his servants, the wedding is ready, but they that were bidden were not worthy; go therefore into the highways, and as many as ye find, bid to the marriage—so those ser-

vants went out into the highways, and gathered together as many as they found, both bad and good; and the wedding was furnished with guests. And when the King came in to see the guests, he saw there a man which had not on a wedding garment; and he said unto him, friend, how comest thou in hither not having a wedding garment?—and he was speechless. Then said the King to his servants, bind him hand and foot and take him away, and cast him in outer darkness; there shall be weeping and gnashing of teeth—for many are called but few are chosen. This quotation, together with that from St. Luke, most unquestionably refers to, and represents the same thing as that which is referred to and represented in the above quotation from Isah. if so, then it may clearly be seen that although the feast is a great feast, made for all people, yet those that were first bidden, the unbelieving Jews, were declared to be unworthy, and it was said of them, they shall not taste of my supper, they were destroyed and their city burned up. And even amongst those which were gathered from the highways and hedges, one was found without a wedding garment, who was cast into outer darkness, where instead of the tears being wiped from their faces, there is weeping and gnashing of teeth. 1 Cor. 15, 24, 29. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death, for he hath put all things under his feet. But when he saith all things are put under, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then the son also himself, shall be subject unto him that put all things under him, that God may be all in all: In this quotation it is asserted that then cometh the end, i. e. at the time of the resurrection of the dead, when Christ shall have delivered up his mediatorial kingdom unto the Father, when he shall have put down all rule, authority and power, which is in opposition to his kingdom—for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. That this quotation proves the subjection and destruction of all the enemies of Christ is admitted but how any person of even moderate intellect can infer from this quotation the willing and obedient subjection of all men to the moral government of Christ, I cannot conceive, to me it appears far more reasonable to infer from it the opposite doctrine. What greater proof of the future and final punishment of incorrigible sinners can we ask for, than their being put under the feet of Christ and being destroyed!

Having examined the arguments used by the Universalists, we will now test them, that we may see whether or no they are conclusive. 1st. In order that our argument may be good and conclusive, the predicate and conclusion must agree. 2d. The predicate must contain no less nor more than the conclusion.

Argument 1.—Christ died not for a select number of men only, but for mankind universally—all of those passages on which this argument is predicated go to prove that Christ died for all men. Therefore, the conclusion is, that Christ died not for a select number only, but for mankind universally. This by no means proves the unconditional and final salvation of all mankind.

Argument 2.—It is the purpose of God, that mankind universally, in consequence of the

death of his son Jesus, shall certainly and finally be saved. This argument is defective I believe, because those passages adduced as proof, are not to the point: those passages prove, 1st. that by the righteousness of one, all men are now justified as it relates to the original transgression. 2d. That even the bodies of the saints shall be delivered into the glorious liberty of the sons of God. 3d. That all fullness dwells in Christ, and that he is the head of the Church, and that in all things he has the pre-eminence, and also that he shall reconcile all things that appertain to the Church, to himself, whether they be things in earth or heaven, according to his gospel. 4th. The omnipresence of Christ. 5th. His authority and power to gather into one Church all persons, whether Jews and Gentiles, who shall have complied with the terms of the gospel. 6th. That God wills the salvation of all men according to the gospel. 7th. That Christ is officially the Saviour of all men, but especially the Saviour of those that believe.

Argument 3.—Asserts, that as a means for salvation, God will sooner or later, in this or another state, reduce them all under a willing and obedient subjection to his moral government. This argument is inconclusive, because not one passage adduced proves any thing more than that Christ will reduce all of his enemies to a subjection to his divine justice.

It is asserted, that the doctrine which has passed in review, is most consonant with the divine perfections of the Deity. However, I believe it to be directly the reverse; God is a being notoriously of infinite power and wisdom, but of immutable holiness, justice and truth; his law being a transcript of his divine nature, is infinitely just, true and holy. But impenitent, unbelieving, unrenewed and unsanctified sinners, are unrighteous and unholy: see Jeremiah, 17, 9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 8, 7. For to be carnally minded is death: but to be spiritually minded is life and peace, because the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be; therefore it follows, as an undeniable consequence, that the final salvation of such is utterly incompatible with the perfections of the Deity. None can be admitted into the kingdom of heaven, nor into the presence of such an infinitely holy Being in their sins and impurity. See John, 8, 24. For if ye believe not that I am he, ye shall die in your sins. John, 8, 21. Then said Jesus again unto them, I go my way and ye shall seek me, and shall die in your sins; whither I go ye cannot come. John, 3, 3. Jesus answered and said unto him, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Heb. 12, 14. Follow peace with all men and holiness, without which, no man shall see the Lord. 1 Cor. 6, 9, 10. Know ye not that the unrighteous shall not inherit the kingdom of God; be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuses of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. If we admit that the above passages are true; which we must if we believe the Bible, the doctrine of the unconditional and final salvation of all men is absurd; can a man be finally saved and not go where Christ is, nor enter into nor see the kingdom of God? Surely not. Such and such only as repent, believe in and obey the gospel, will be finally saved, all

others will be finally and irrecoverably lost. See Mark, 16, 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. They will be punished not only after death, but after the resurrection of the dead. Dan. 12, 2. And many of them that sleep in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt. John 5, 38, 29. Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation, their punishment will be endless. See Matt. 25. Then shall he say to them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. See v. 46. And these shall go away into everlasting punishment, but the righteous into life eternal. Mark, 9, 43. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Rev. 14, 11. And the smoke of their torment ascendeth up for ever and ever. 2. Thes. 1, 9. Who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power. Jude, 7, 13. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. Matt. 12, 10. But unto him that blasphemeth against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Heb. 10, 26, 27. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary. Some have endeavoured to evade the force of the above solemn passages by saying that, as the words eternal and everlasting sometimes apply to things that have ended, so they cannot apply to endless misery: by the same mode of reasoning, and with as much propriety it may be said, they cannot apply to endless happiness, nor to the endless existence of the soul; neither to the endless existence of God: see the argument. The words eternal and everlasting sometimes apply to things that have ended, therefore they cannot apply to endless misery; nor to endless happiness; nor to the endless existence of the soul; neither to the endless existence of God. Is not this a sweeping argument? Does it not, if it be conclusive, prove more than those who use it are willing to admit? Instead of proving the final happiness of all men, it would prove the annihilation of all things. The truth of the case is this, these words when used in reference to the existence of God, of the soul to future rewards and punishments, are used in their most extensive and unlimited sense, the carnal mind is enmity against God, it is not subject to his law, therefore those who die with the carnal mind must be unceasingly punished. G. S. H.

February, 26, 1833.

What I stick to as a test, in point of duty or religious perfection, is this: Can I do it of myself? If I can, I conclude at once that it does not come up to what God requires of me.



BALTIMORE:

FRIDAY, MARCH 22, 1833.

The Sale of the highly Ornamental, Fancy, and Useful Articles, manufactured and prepared under the auspices of the Phebean Society, attached to the Methodist Protestant Church in Baltimore, will commence on Monday, the 25th inst. and will close on the Wednesday following.

We have seen a number of the articles, and do not hesitate to state, for the satisfaction of our friends abroad, that many of them are prepared with great taste and in exquisite style.

In our opinion, a view of the articles will richly compensate our distant friends for their attendance. And may we not have all confidence that every beholder will gladly purchase according to his or her respective means?

We intend to notice some of the principal articles after the sale, and perhaps may speak somewhat at large of their variety generally.—Those of course will best understand us who shall have seen them, and especially those who may become the purchasers.

The articles which have recently appeared in reply to Querist, upon the condition of the Heathen Nations, and the duty of the Christian world to send them the gospel, have we presume, furnished no little moral interest to our readers, and as well much if not entire satisfaction to Querist himself. We acknowledge that we have read the articles ourselves with great pleasure, and think that they present strong and clear views of the subject. Such questions will, it is probable, be perplexing for ages yet to come, as they seem to have been from the beginning, unless the reign of Millennial light and glory be much nearer than the present political and religious state of the world would intimate.

The perplexity about such subjects arises chiefly from not looking into the very foundation of the gospel scheme, in connexion with the instrumental agencies by which God has certainly determined to make it known and give it effect.—To this may be added the misapprehension and consequent misinterpretation of certain passages of scripture, which in our opinion are often placed under forced constructions, and therefore not applied according to their evident local or relative meaning. Probably our readers are not yet fatigued with the argument, and so we will offer a few thoughts upon the question in addition to those which have already appeared.

1. It is certainly true, if the Bible teaches any truth, that the salvation of this fallen world depends entirely upon the mercy of God in the

gift of Christ. This of all truths is the most vital and important to man. Then if it be of consequence to any portion of mankind to be acquainted with it, it is of proportionate if not equal consequence for all to know it. If we enjoy any real advantages by knowing the gospel, which will not be disputed, then certainly the gospel would afford to the *Heathens* the same advantages, if they enjoyed it. To deny this, and yet admit that the death of Christ is the only ground of a sinner's hope and salvation, we might as well admit that it would have been just as beneficial to the world, yea, better, if God had *only* provided the Saviour, but had *wholly* concealed from us the transaction, and permitted men to serve out their probation under the mere light or law of nature, without any revelation whatever of gospel truth, or any institution of Christian ordinances. Now it must be confessed that the idea of such a state of things on the face of this earth, in the full reality of the total darkness and misery inseparable from it, is too shocking to be contemplated. But it is no more shocking in the whole, than it is essentially in part. For just as benighted and wretched as the whole family of Adam would have been to the end of time, without any direct revelation from God, in other words, without the gospel, so ignorant and miserable are heathens now; and just as elevated and superior as our condition is because of the light and other blessings of Christianity, so improved and advanced would be the condition of the Gentile world by possessing the same advantages. Otherwise all virtue is but an empty name, and the holiness of the gospel a mere figment of the imagination.

2. But admitting that we all agree that the gospel certainly does improve the condition of men in this life, yet if we do not equally admit the decided advantage which a knowledge of it affords for the more probable attainment of life eternal, we doubtless detract as much from the wisdom of God, as we ascribe to his *mercy* and *grace*, in the salvation of sinners. By grace we are saved through faith in Christ, and the plan which the wisdom of God has adopted to make known this salvation, is by the "foolishness of preaching," whether to Jew or Gentile. We do not deny the probable salvation of many heathens, who may never know any thing of the gospel by "preaching" or instruction, but still we believe that many passages of scripture are wrested from their proper and a different meaning too, to support this opinion. The scriptural reason for our believing that the heathen or some of them will be saved in virtue of the atonement, appears to be, that our Saviour died for all men, for the whole world, and that therefore it is just as consistent and reasonable for God to accept and *save* the Gentiles according to some given moral standard, *without faith*, but still through the merits of Christ, as it is for him to *require faith* in the Redeemer of

those who are blessed with the light of his truth, and to have decreed that, in view of such privileges and means, "he that believeth not shall be damned." For although we are said to be saved by faith, still it is not by the merit of faith. The whole reason of its efficacy is in the worthiness of the Redeemer, so that in regard to the heathen world it may be perfectly equitable and reasonable for God to ordain another term or condition of acceptance, but still equally through the same worthiness of the Saviour.

Notwithstanding this, however, it is evident that the plan of applying this salvation to men, as chosen and fixed on by the wisdom of God, is through the preaching of the gospel. Hence the unlimited extent of the Apostolic or ministerial commission, "Go ye into all the world and preach the Gospel to every creature:" implying, indeed plainly teaching, that it is as much the design of Almighty God that the Gospel shall be preached literally and audibly over all the earth, as it was originally to the inhabitants of Jerusalem, and throughout the land of Judea. But to press the sacredness and importance upon us of fulfilling this commission, we will also find that very little, if any thing, is actually said in the gospel about the salvation of men apart from the ministry of the written Word. As to her duty and responsibility, the church is pretty much left to believe that, unless the heathen nations have the gospel preached to them, and become acquainted with the precious name of Jesus, not only will she prove delinquent herself, and be held responsible for the neglect, but thousands and tens of thousands will perish and go down to hell, who might otherwise have been saved, for mere "lack of knowledge," and because "no man cared for their souls."

In this business the side of duty, and the only safe side, is to do exactly as God has commanded; and we would challenge any man to read his bible with care and come rationally to any other conclusion. Moreover, it is quite as consistent to believe that a man has a better chance, so to speak, of becoming really a good man, and so of being fitted for heaven, and sure of it besides, by enjoying the light of christianity and its means of grace, as it is to believe that one enjoying the advantages and refinements of civil life, has decidedly a better opportunity than a wild savage, of knowing his duty as a human being, of being a virtuous man, and so reaping the rewards and consolations, although they be entirely within himself, of a virtuous and innocent life.

3. There are a few strong passages of scripture, at least so thought and used, which are applied to support the idea that the heathen nations are as safe, indeed better off in view of responsibility, without the gospel, as they could be with it; and so all this stir in the christian world about illuminating and christianizing them is wholly uncalled for, really worse than useless, and the church can very properly be excused

from it: but such passages as we have already intimated, will, if fairly examined, bear no such construction, and still the whole doctrine rests upon them; at least so far as the indifference of the christian world is concerned. The first we shall notice is in the gospel by John, 1 chap. 9 v. "That was the true light, which lighteth every man that cometh into the world." From this passage it is often inferred we believe, that every man, in all the successive ages of the world since the coming of Christ, is actually enlightened and instructed in one form or another, by the Redeemer himself. Well, if this be really the case, we think that the text in question is not sufficient authority for believing it. Just read the context, and therewith notice the evident meaning and use of the terms employed, and it will appear plain we think, that the intention of the Evangelist is to show that our Saviour, in distinction from John the Baptist, from Moses or any of the prophets; and we may add all the wise men and philosophers of the world, is exclusively the medium of revealing clearly and fully the plan of Jehovah in saving sinners. And in that sense he is not only the true light, but emphatically the way, and the truth, and the life.

Besides, to explain one passage by another, which is fair, and according to the analogy of faith, how is our Saviour the true light that enlighteneth every man that cometh into the world? Why, doubtless, by his doctrines and instructions, just as he said to the Jews, "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth: while ye have light, believe in the light, that ye may be the children of light." John, 12, 35, 36. Now our Saviour certainly here meant his public instructions as affording the light which the Jews then had, and which he called on them to believe, and by which they were exhorted by him, at an awful peril, to walk. And accordingly it is by the same instructions, either read or heard, that any man coming into this world is still to be enlightened, agreeably to the language and sense of the Evangelist. The plain duty of the church then is, under such circumstances, to diffuse far and wide the means of this illumination,—and of her ministers to believe that their great commission will have been fulfilled only, when the different nations of our earth shall hear in their own tongues the wonderful works of God, and the name of our Emmanuel shall be loved and blessed by every child of man.—The subject we will pursue in the next number.

Two dollars and fifty cents will be received in full for the present volume of this paper, if remitted by those who have not paid, before the first of July next; after that period, those whose subscriptions remain unpaid, will be charged \$3

Bills will shortly be forwarded to those who may stand in arrears for 1832. We hope they will save us the necessity of our sending them, by remitting forthwith per mail at our risk, and thereby prevent our agents the trouble of calling.

We again return our thanks to the hundreds of our punctual patrons, and we wish their means multiplied one hundred fold.

ECCLESIASTICAL.

For the Methodist Protestant.

EVILS OF SECTARIAN AMBITION.

(NO. 2.)

In a former number we mentioned the promiscuous baptism of children, as one of the effects of clerical ambition. That the design of it was to diffuse ecclesiastical authority through general society, and prepare the way for the world to be brought into the church. Accordingly it came to pass, some ages after the invention of this practice, that the church could estimate her number by *nations*; and she now tells the public that she has "*one hundred and seventy millions*" within her pale. How was it that she brought all Spain, for example, into her communion? It was by baptizing the children of the whole nation. She taught the people that the waters of baptism would wash away their sins; and that if they should let their little ones die without being baptized, they would certainly be lost. The Protestant churches do not like entirely to sustain the same doctrine, and yet they seem unwilling to give it up, because they want a foundation on which to build the same practice of baptizing all children promiscuously, that they may strike deep the roots of clerical authority, and prepare the way for bringing the world into the church.

If baptism really conveys grace to the soul, and qualifies it for heaven, it would be an important duty for ministers to travel through the community at large, and persuade all families to have their children baptized: they might save more souls in this way than in any other. But if baptism was appointed merely as a *seal* of God's covenant, and as an *engagement*, on the part of man, to enter into the christian profession, and submit to the Saviour's authority, there is an utter absurdity in the practice of parents pretending to put their children into the church while they refuse to come into it themselves; and such an anomaly ought not to be admitted in Christendom.

The practice of baptizing by *immersion*, which is supported with so much zeal, had its origin from the same source. The design of it was to attach an importance to the ordinance, as *washing away sins*. Mr. Watson says, in his Theological Institutes, "We grant that the practice of immersion is ancient; and so are many other superstitious appendages to baptism, which were adopted under the notion of making the rite more emblematical and impressive. We not only trace immersion to the second century, but immersion three times, anointing with oil, signing with the sign of the cross, imposition of hands, exorcism, eating milk and honey, putting on of white garments, all connected with baptism, and first mentioned by Tertullian; the invention of men like himself, who were superstitious to a degree worthy the darkest ages which followed."—Theological Institutes, p. 441.

But why should we complain of the superstitions of such "appendages," if we admit the

principle of superstition, out of which they grow? If baptism really conveys grace to the soul, is it not natural to suppose that abundance of water will convey abundance of grace? Why object to "immersion three times, anointing with oil, signing with the sign of the cross, imposition of hands, exorcism, eating milk and honey, and putting on white garments?" If these "appendages" will cause "the rite" to convey a greater amount of saving virtue? and Tertullian would no more be at a loss for an argument to prove this to be the fact, than Mr. Watson himself would be to prove that baptism was ever appointed to convey grace to the human soul. We might as well expect, however, to see people willing to pluck out right eyes, as to see either clergy or laity willing to give up this superstition. The former love it because it serves to increase clerical importance, and the latter because it is supposed to furnish themselves and their children with grace, upon easier terms, than by repentance and submission to the cross of our Lord Jesus Christ.

Another result of ecclesiastical ambition, is the promotion and establishment of *bigotry*. The members are encouraged in the indulgence of this dreadful evil, because it is thought necessary to the defence and advancement of the church. All doctrines and rules of discipline are felt to have a peculiar value, merely because they belong to US, and are contained in the provisions of *our church*. From doctrines and discipline, the imagination passes on to persons, and concludes there is something valuable in the character, and safe in the condition of individuals, merely because they are members of our denomination! Now, so far as this bigoted partiality prevails, it naturally promotes self-deception, and causes people to rest in the carnal security of being safe by the supposed virtue and sanctity of their *membership*. Is it possible that a doctrine can be erroneous, or a rule of discipline defective, that belongs to *Methodism*? and in regard to the people, can their religion be doubted, or their prospect of salvation held in any suspense, if they are *Methodists*? It will not indeed be openly denied by any, that such an opinion is an error, and a very dangerous one; but who is willing to own the extent of its influence, as a concomitant of sectarian partiality? What ministry will keep themselves sufficiently free from bigotry, and from politic calculations, to warn their own people of this soul-destroying delusion, and thus to *show the house of Jacob their sins*?

Such a candid and independent minister, however, was Mr. Wesley; and happy would it be for the christian community, if all who are called by his name would follow his example. In his sermon "On God's Vineyard," he says, "In the narrowest sense of all, one may, by that phrase, 'the vineyard of the Lord,' mean the body of the people that are called Methodists. In this sense I understand it now, meaning thereby that society only, which begun at Oxford, in the year 1729, and remains unto this day." After showing how God had favored that people, in relation to doctrines, to discipline, and to other advantages, he adds, "Truly when I saw what God had done among his people between forty and fifty years ago, I could expect nothing less than that all these would have lived like angels here below: but instead of this, it brought forth wild grapes! fruit of a quite contrary nature. It brought forth error in ten thousand shapes, turning many of the simple out of the way! It brought forth enthusiasm, imaginary inspiration, ascribing to the all-

wise God, all the wild, absurd, self-inconsistent dreams of a heated imagination! It brought forth pride, robbing the Giver of every good gift of the honor due to his name! It brought forth prejudice, evil-surmising, censoriousness, judging and condemning one another: all totally subversive of that brotherly love, which is the very badge of the christian profession: it brought forth anger, hatred, malice, revenge, and every evil word and work: all direful fruits, not of the Holy Spirit, but of the bottomless pit!" Wesley's Works, vol. 7. p. 222.

Now if Methodism brought forth such bitter fruits before Mr. Wesley's death, are we to suppose the five hundred thousand Methodists of the present day, are "a chosen generation, a royal priesthood, a holy nation, a peculiar people?" Have they thrown off all the corruptions of the last century? or have we reason to apprehend, on the contrary, that corruption has increased, and is rapidly increasing among them? How many Wesleys can be found in the present ranks of Methodist ministers, who with a noble and impartial independence will point out the sins of their own society as well as the sins of other people? Alas! few such are to be found, because it is not thought to be good policy, to say or do any thing which might possibly abstract the advancement of *Methodism*!

This leads us to observe, that another immediate fruit of sectarian ambition, is the evil and growing spirit, called *intrigue, cunning, policy*. How are the different sects now scheming to supplant each other! and how do many of their ministers glory, and exalt themselves, on account of the acuteness of their manœuvres, and the success of their sly and profound schemes of political management. They smile with conscious self-complacency, that they know how to be so cunning! and how to bring their antagonists on the wane!

Mr. Wesley says, "true *prudence*, in the general sense of the word, is the same thing with wisdom. On the contrary, *cunning*, (so it is usually termed among common men, but *policy* among the great) is in plain terms, neither better nor worse than the art of *deceiving*. If, therefore, it be any wisdom at all, it is 'the wisdom from beneath,' springing from the bottomless pit, and leading down to the place from whence they came.

"The two great means which *cunning* uses in order to deceive," continues Mr. Wesley, "are, *simulation* and *dissimulation*. Simulation is, the seeming to be what we are not; dissimulation, the seeming not to be what we are. Both the one and the other we commonly term, the hanging out of false colors. Innumerable are the shapes that simulation puts on, in order to deceive. And almost as many are used by dissimulation for the same purpose. But the man of sincerity shuns them, and always appears exactly what he is." Wesley's Works, vol 7. p 38.

A certain politician of the world, when another asked him why he used dissimulation, gave for his answer, "This world is all a cheat, and he is a fool who refuses to take a share in the game." What a double fool must this gentleman have considered Mr. Wesley, when he recommended for a man to be so sincere as "always to appear exactly what he is!" This honesty of heart appears to be becoming quite unfashionable in our generation, even amongst christians, and christian ministers; and if such a man lived among us as Nathaniel, in whom was no guile, he would probably be almost hooted out of society! He would be entirely too *sincere*, either for the arts of commerce, the

management of politics, or the success of sectarian enterprize! too great a fool to enter into the profound and well laid schemes of political, clerical and Yankee calculation! And will not the same course of argument terminate in the conclusion, that Jesus of Nazareth was a fool, in whose mouth there was no guile? To what part of his history shall we turn, to find an instance of his retiring with a suppressed smile of self-complacent acuteness, to mature and carry into execution, some hidden scheme, formed with a view to gain an advantage of mankind, by deceiving them? Had he not wisdom enough to know the fact, if it be such, that mankind cannot be governed, and no enterprize be successful, without the profound and sly calculations of intrigue? None of us, it is presumed, expect the millennium will be a time when stratagem shall be brought to perfection; and if a general disposition of deceit will not be wanted to constitute the happiness and religious prosperity of that period, why should the policy of dissimulation be thought necessary to prepare the way for it? In short, we may appeal to the whole tenor of divine revelation, in proof that God's ministers and people are required to be free from guile, and that the ministers and people of Satan are those who, "with cunning craftiness lie in wait to deceive." Let us therefore, cast off the works of darkness, and walk as children of the light.

OLYMPAS.

For the Methodist Protestant.

Constitution of the Preachers Aid Society of the Methodist Protestant Church, for the Vermont District.

Art. 1.—This Association shall be denominated the Vermont District Preachers Aid Society, the object of which is to afford pecuniary aid to the President Missionary and Stationed Preachers of the respective Circuits and Stations of the District, when their circumstances and cases shall specially require it.

Art. 2.—Any person paying one dollar annually into the treasury shall be a member of the Society—any person paying ten dollars at one time, shall be constituted a member for life.

Art. 3.—The business of this Society, shall be transacted by a President, Vice President, a Secretary, two Corresponding Secretaries, a Treasurer, and twelve Managers.

Art. 4.—The members of the Annual Conference of this District, shall be ex officio members of the board of Managers.

Art. 5.—A majority of the board of Managers shall constitute a quorum for the transaction of business.

Art. 6.—On application of the President of the Conference, or a Missionary, or any Itinerant Preacher, to the Treasurer, accompanied with a certificate from the Secretary, or either of Corresponding Secretaries, exhibiting the temporal circumstances of the applicants and the special necessity of obtaining aid from this Society to enable him to sustain and perform the ministerial labours in that sphere or field assigned him by the Annual Conference; also to enable him to extend his labours into those places where a door opens and there is a prospect of his labours being successful in promoting the cause of Christ by advancing the special interest of our infant church, signed by a Secretary and at least by two managers, the Treasurer shall pay out of the funds of this Society, which shall be in his hands, to the applicant such a sum as he shall require to be appropriated according to the object of this society; provided, however, that he shall in no case pay to any applicant at

any one time, more than one thelfth part of the fund of this society, which may be in his hands, unless otherwise directed by the board of Managers. If there be money remaining in the treasury, it shall be divided and appropriated according to the object of this Society.

Art. 7.—The President shall preside in all meetings of the Society, or in his absence the Vice President, but in the absence of both, the board of Managers shall appoint a President pro tem.

Art. 8.—The Annual meeting of this Society shall be held at the time and place of holding the Annual Conference, at which the Treasurer shall report the state of funds of the Society, how much, and to whom money has been paid out of the treasury during the year, and what still remains therein.

Art. 9.—This Constitution may be amended or altered at any Annual Meeting of the Society, with the concurrence of two thirds of the board of Managers.

Officers of the Preachers Aid Society.—Justus Byington, President; Daniel Ireland, Vice President; Solomon Mason, Secretary; Geo. Smith, Thaddeus Bullock, Corresponding Secretaries; Hamlin Convers, Treasurer.

Managers.—Daniel Norton, Solomon Holcomb, Alexander McLaughlin, Leonard Bennet, Austin Johnson, Horace Newton, Benjamin F. Warner, Thos. Goodhue, Osgood Peasley, John Tailor, Benj. Ferrand, — Goodenough.



ORIGINAL POETRY.

For the Methodist Protestant.

THE PRODIGAL SON.

BY J. N. M.

Beneath an eastern sky where smiling spring
In more than common beauty dress'd the world,
And flow'rs with almost amaranthine bloom
Burst from their leafy folds and rais'd their heads
Array'd in bright and vernal loveliness,
Up to the Heav'n that warm'd them into life,
And gave them all their lustre and their charms;
And when the Autumn's golden harvest pour'd
The bounties of her store in plenty's lap;
Were reared two boys by the same parent hand.
The one, the elder of the two, had loved,
The law his father gave, and hasted quick,
To do his utmost willing, for his heart
Delighted in his father's cheerful smile:
And he, contented was at home, for there,
His full soul basked in all the splendour that,
The richest portion of an orient clime,
Could bring before him.
In wild excess, the younger of these boys,
Had learn'd to revel, till his parent's word,
Became a rod of iron goading him
Full sorely, and his soul for freedom burn'd—
Until he could no longer bear restraint;
And then the light command his father gave,
Was but the fettering chain that fiercely bound
Him to his hated home and service of
The parent that had loved him; but he thought,
The time of life had come that gave him right,
To think and act just as he pleased: 'twas then,
His soul was fir'd to seek in distant lands,
For pleasures that he thought his home denied,
His wand'ring mind through folly's wild'ring maze
Was wont to speed, and longed to mingle in
The giddy round of the beauteous throng,

O how his restless reeling spirit burn'd,
To lavish praises on a wanton's ear,
And drink delicious draughts from flatt'ry's tongue!
He ask'd his portion at his father's hand,
And as that father never yet refus'd,
Him one request his heart was sure that he,
Would grant him this, his parent wept and sought,
By ev'ry means to turn him from his wild
And foolish purpose.

He gaz'd upon his son,
And by prophetic light he thought he saw,
Him beggar'd on a foreign shore,—while those,
That drank from out the cup his bounty gave,
Revil'd and spurn'd him, with reluctance then,
He gave the portion of his wealth, his son
Had claim'd, and tears bedewed his cheeks the while;
But all the old man's tears were vainly shed,
And his remonstrance fell more heedless on
The ear of his determined son, than falls
From heav'n the midnight dew that wets alike
Both field and careless flower.

He from his father's hand received his wealth,
And from his heart his blessing, then he drove
His splendid equipage away—the train
That followed clad in golden livery,
Resembled more a princely retinue,
Than followers of a disobedient son—
Like Jehu's, Nimshi's son, his driving was:
Nor little cared he who the sufferers were,
That in his giddy flight he left behind.
And nature clad in her green vestments seem'd
To smile upon his wayward path, and with
Her liveliest beauties urg'd him to proceed.
And hope's bright meteor-flame still dan'd before
His dazzled gaze, and pointed far ahead,
To other greater scenes of happiness:
Spring's roses bowing, hail'd the new arriv'd,
And Zephyr's breezes wing'd their passage o'er,
His reclining head; life's loveliest scenes,
In fancy's mirror seem'd arrayed before
His wild enraptur'd vision, and his heart
Was lull'd to dreams of almost heavenly joy.
The trav'ller halted as he pass'd and view'd
With wonder such amazing grandeur,
And the haughty nabob's pride was humbled
As he saw such greatness pass his door.
At length, the city's festive scenes he hail'd—
And join'd the giddy revel, days of mirth
Pass'd heedless by him, and his nights of joy
Came on and fled as unconcerned away
As if their happy hours would last forever.
The jovial song fell lightly on his ear,
And then the dance with eager haste he sought,
Until his limbs worn by fatigue, refus'd
Their wonted aid, and unsustain'd he sunk
Overwhelmed in luxury.

The day in feasts and revelry was spent,
And when at night by riot overcome,
And fill'd by the banquets luscious viands,
He sought repose, and 'twas denied him, then
The minstrel's lute and song would bring him rest
And sooth his wearied spirit down in sleep.

How smoothly glides the while of life along,
When fancy's cup is full, and folly's maze
Is lighted up by hope, the youthful breast,
The wild delirium drinks, until its dregs
Are quaffed, and then he turns, and fiercely on
The wretches that have waited at his board,
And drank and feasted from his bounteous hand,
Deals out his deep contumely.

'Tis thus with ocean's wily wave, that bears
The seaman on its calm and glassy breast,
And fills his burning bosom with the hope
That soon he'll see the land, and hail with joy
His home, and meet delight among his friends—
The heav'n without a cloud, and the smooth sea
Without a surge, encourage still his hope,
Until 'tis almost realized—and then,
As sudden as the lightning's fury flash,
The storm is loosed upon the slumbering surge,
And the peaceful wave is wrought to billows,
Mountain high, and bark and mariner too,
Are hurl'd into the wide and frightful chasm,
Made by the whirlwinds rush, and sighing sink
Into its deep and desolating bosom.

Just as long
As lasted wealth and gold, the sycophants
That flatt'ring stood around his gilded coach,
Hung there, and flatter'd still, and fed with lies
His wild and heated imagination.
But when the shining wealth had gone, and he
Was left without the gold that dearly paid
Them for their smiles they quickly fled away,
Or only staid to rail him for his folly.

His creditors aroused him from the dull
Unmanly stupor into which debauch
And riot threw him—he to pay their claims
Was forced to sell his coach, and part with all
The livered train that waited long upon
Their generous lord—it almost broke his heart
To send the last away, but as it needs
Must be, for he had drank and deeply too,
Of pleasure's witching draught, and now must pay
The large and formidable reckoning.
Then famine came, and with his ruinous step
Stalk'd o'er the burning earth, his with'ring tread
Was on both field and river, Heaven refus'd
Its healing showers, and desolation came
And fed his meagre form on blighted hopes,
And turn'd to smile upon the wreck he made.
The husbandman look'd out and saw his fair
And cheering prospects fail, and wept as he
Beheld that famine fearless waste his hopes,
And walk'd vindictive o'er the burning soil.
The cattle left their herds and sought alone,
On distant hills a spot whereon to die,
And birds flew far away, and sought in climes
Beyond the sea, the little food required
To feed them.
And man, frail man! his soul would seek to steal
From time an envied hour, to breathe itself
From out its shriv'ling tenement, and meet
Its doom beyond the with'ring of the grave.

And now—

Behold the disobedient sufferer, he
A wretched wand'rer from his father's house,
Without a home, and sad to tell, without
A place whereon to rest his wearied limbs—
Mis'rably he walk'd upon the high road,
A poor detested thing—and hope, the last
Sad anchor unto which misfortune clings,
Was swept away, his only refuge then,
Was cold despair, which came and blasted all
The energy which yet remain'd of his
Already weaken'd mind, from every one
That passed, he claimed a pittance, to sustain
His sinking life, and though he had been rear'd
In luxury's lap, he sought a slave's employ—

'Twas given—and he,
The poorest menial of his master's train,
Was sent to feed the swine, and fain would he
With eager haste have filled his stomach with
The husks the swine had left, and then he was
More thankful for the leavings of the sty,
Than he in all his life had been
For the sumptuous fare he greedily devour'd—
Repentant tears as bitter as his heart
Could shed, were mingled with his sorry food.
He sat beside the sty and wept, and thought
Of other years, of happier scenes, and of
His father's house, of plenty there, where e'en
The meanest felt more happy than himself.

I'll go, he thought,
And at my father's feet I'll say I've sinn'd,
I'll ask no more to be his son, but seek
A servant's place—his purpose form'd, he soon
Pursued his homeward way, and as he went
He begged, and sought from pity's hand, his bread.

O where had the gilded dreams that once
Play'd lightly round his heart, and where the tongue,
The flatt'ring tongue, whose honored accents fell
So sweetly on his ear? his fading dreams
Had fled, they wing alone their passage o'er
The couch where glit'ring grandeur rests, and sing
These syren songs alone o'er the lightsome hearts,
The flatt'ring throng had long dispers'd, they too
Assemble at the board where pomp presides,
And pour obsequious praises on the ear
Of listening greatness.

The sun's departing rays
Had spread upon the western sky their hues
Of gold, the clouds that hung around the arch
Like heaven's fantastic drapery, were tinged
With azure light; the day was fading fast,
And mingling with dim twilight's thick'ning shade,
The last expiring sunbeam linger'd still
Upon his father's mansion, as the weak
And way-worn wand'rer came in sight,
And as he came, his father saw and knew
His son, and ran and fell upon his neck,
And wept and kissed him.

He of his rags was stripped,
And in their stead was plac'd the ready robe.
The father's heart was glad, because his son
That once he thought was dead, was now alive,
Was lost, but now was found.